Now if his cause be bad, I think it will be a greeuous matter
(to him.
King. Why so you may say, if a man send his seruant
As Factor into another Countrey,
And he by any meanes miscarry,
You may say the businesse of the maister,
Was the author of his seruants misfortune.
Or if a sonne be imployd by his father,
And he fall into any leaud action, you may say the father
Was the author of his sonnes damnation.
But the maister is not to answere for his seruants,
The father for his sonne, nor the king for his subiects:
For they purpose not their deaths, whē they craue their ser-
(uices:
Some there are that haue the gift of premeditated
Murder on them:
Others the broken seale of Forgery, in beguiling maydens.
Now if these outstrip the lawe,
Yet they cannot escape Gods punishment.
War is Gods Beadel. War is Gods vengeance:
Euery mans seruice is the kings:
But euery mans soule is his owne.
Therfore I would haue euery souldier examine himselfe,
And wash euery moath out of his conscience:
That in so doing, he may be the readier for death:
Or not dying, why the time was well spent,
Wherein such preparation was made.
3. *Lord.* Yfaith he saies true:
Euery mans fault on his owne head,
I would not haue the king answere for me.
Yet I intend to fight lustily for him.
King. Well, I heard the king, he wold not be ransomde.
2. *L.* I he said so, to make vs fight:
But when our throates be cut, he may be ransomde,
And we neuer the wiser.
King. If I liue to see that, Ile neuer trust his word againe.
2. *Lord,*